Magazine of Majlis Ansarullah UK

ANSARUDDIN

March - April 2015 Amaan - Shahadat 1394 HS Vol:12 No:2

Ramadhan Mubarak





Secretary of Nepal association collecting the cheque for Nepal Earthquake

ANSARUDDIN

بسم الله الرحمن الرحيم

In the name of Allah, the Gracious, the Merciful

Magazine of Majlis Ansarullah UK

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ANSARULLAH PLEDGE

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْکَ لَهٗ

وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One and has no partner and I bear witness that Muhammad (saw) is His servant and messenger.

I solemnly pledge that I shall endeavor throughtout my life for the propagation and consolidation of Islam Ahamadiyat and shall stand guard in defence of the institution of Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. InshaAllah.

ANSAR ARE REQUESTED THAT THEY NOT ONLY WATCH THE FRIDAY SERMONS BY HUZUR (aba) THEM SELVES BUT ALSO MAKE SURE THAT THEIR FAMILY MEMBERS LISTEN TO THOSE AS WELL. JAZAKALLAH

Dars-ul Qur'an

وَقَالُوْا لَنْ يَّدْخُلَ الْجَنَّةَ اِلَّا مَنْ كَانَ هُوْدًا اَوْ نَصٰرٰى ۭ تِلْكَ اَمَانِيُّهُمْ ۭ قُلْ هَاتُوْا بُرْهَانَكُمْ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿۱۱۲﴾

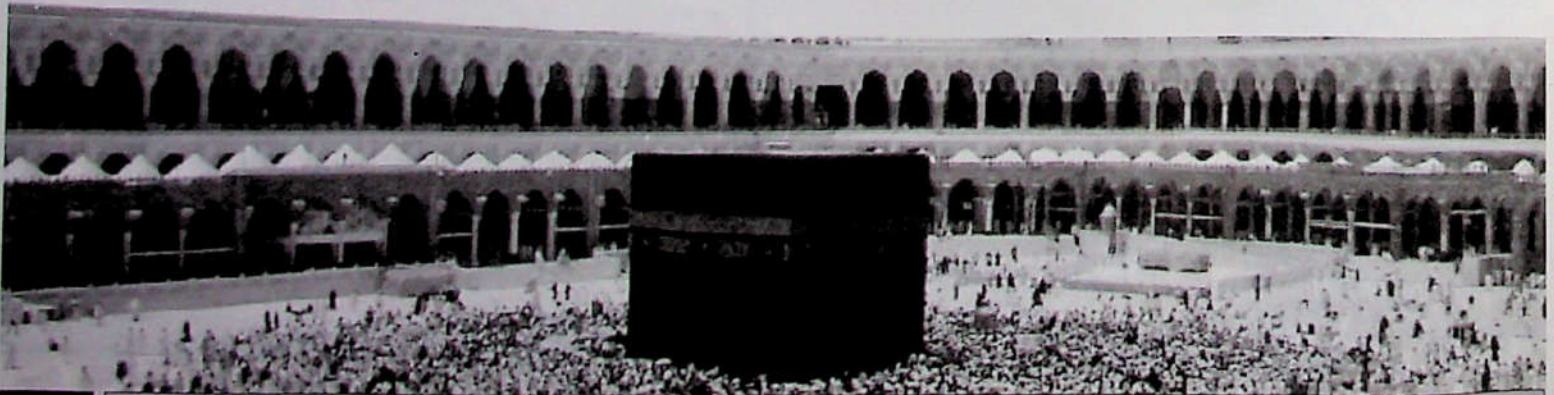
And they say, 'None shall ever enter Heaven unless he be a Jew or a Christian.' These are their vain desires. Say, 'Produce your proof, if you are truthful.' *Al-Baqarah Chapter 2: Verse 112*

So far Christians were not separately addressed. But now the Quran mentions them along with the Jews, indicating that their case was no better than that of the latter, both being under the delusion that one could obtain salvation merely by becoming a Jew or a Christian. They forgot the fact that when God had established a fresh covenant, salvation could not be possible without conforming thereto. If, however, the Jews and the Christians were justified in their claims, they should advance some reasons or scriptural evidence to show that it was enough for the purpose of salvation to join their folds. And they should not do it, because in their scriptures themselves there was foretold the appearance of a Prophet whom it was enjoined upon them to accept and whose rejection was stated to lead to estrangement from God.

Christianity, as well as Judaism, was meant for the guidance of the Israelites alone. The mission of Jesus was not meant for the whole world (Matt.7:6; 10:6; 15:24 Mark 7:27). Though later on the followers of Jesus violated the limit imposed upon his mission and claimed universality for it, yet the hard fact remains that he was sent only for the Israelites, and his mission was to uplift that people alone. As other nations of the world are also creation of the God, it is therefore only right to believe that God must have made some arrangement for their guidance as well. Hence, it is quite unreasonable on the part of the Jews and Christians to hold that the door of salvation was closed against the followers of other faiths. Such a view would mean that God had confined salvation to certain tribes, to the exclusion of others, which is evidently absurd.

Islam however, is not exposed to that objection. In the first place, it is not a tribal faith, but is universal in character. In the Quran God enjoins the Holy Prophet to say, O mankind I truly I am a Messenger to you all from Allah (7:159). Similarly, there is a saying of the Holy Prophet to the effect, "I have been sent for the whole mankind while the prophets before me were sent to particular people only" (Musnad).

Secondly, unlike Judaism and Christianity, Islam does not hold Hell to be everlasting, but a place of reformation, where sinners will be purged of their sins to enable them to find their way ultimately to Heaven and enjoy the reward of whatever good deeds they had done in this world. On the other hand, Islam looks upon the bounties of Heaven to be everlasting. With Jews and Christians, it is only the wish that has been father to the thought and nothing else. Produce your proof, if you are truthful, says the Quran.



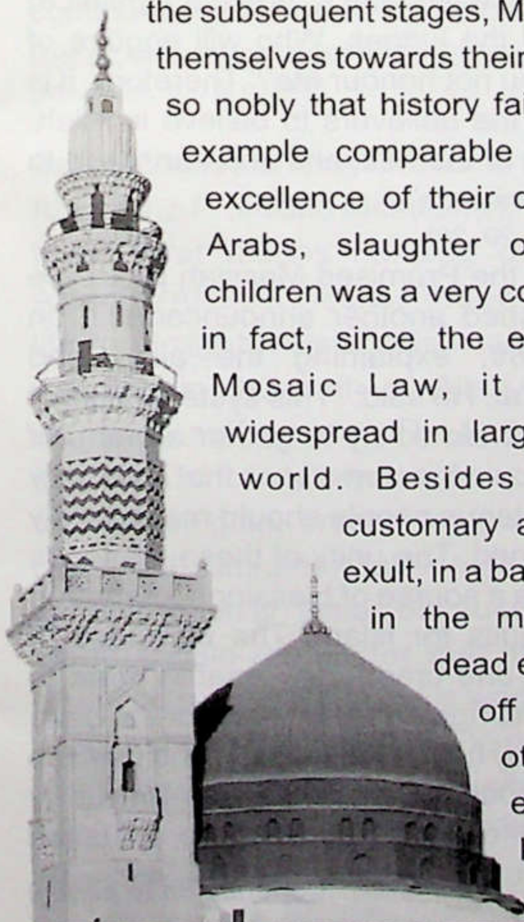
Dars-ul-Hadith

Violate not Your Contract with the Enemy and Kill neither Child nor Woman

Narrated by Hadhrat Buraidah, Allāh be pleased with him: The Prophet of Allāh (peace and blessings of Allāh be on him), whenever he sent out a party to meet the enemy, would advise its commander, saying: "Go in the way of Allāh, in His Name and be not dishonest and break not the covenant with the enemy and mutilate not their dead and kill neither their children nor their women." *(Muslim)*

Explanatory Note

The attitude of the companions and of the succeeding generations of Muslims in their wars has been manifestly governed by this blessed observation of the Holy Prophet (peace and blessings of Allāh be on him). Islam took up the sword in answer to the cruelties perpetrated by the disbelievers and to their acts of aggression. But in the subsequent stages, Muslims deported themselves towards their unjust enemies so nobly that history fails to furnish an example comparable to the ethical excellence of their conduct. Among Arabs, slaughter of women and children was a very common practice; in fact, since the establishment of Mosaic Law, it had become widespread in large parts of the world. Besides this, it was customary among Arabs to exult, in a barbarous fashion, in the mutilation of the dead enemy by cutting off their noses and other limbs. This evil custom was known as Muslah. The Holy Prophet (peace and blessings of Allāh be on him) forcefully forbade all these barbarities, enjoining instead decent treatment of the enemy and declaring dishonesty, treachery, and breach of agreement totally unlawful acts, he laid in the world the foundations of a lofty code of social behavior. Besides, as is clear from Ahādīth, the Holy Prophet (peace and blessings of Allāh be on him) commanded that the aged of the belligerent enemy, and such of them as have dedicated themselves to religious service, irrespective of their religion or race, should be left unmolested, and as the Holy Qur'ān says in Sūrah Muhammad (peace and blessings of Allāh be on him), forbade the slaying of prisoners of war; on the contrary, ordered that they be either set free as a gesture of generosity or on payment of ransom and that in any case, after the cessation of hostilities, their period of captivity, should not be prolonged. During the period of their captivity, Islam has been so emphatic about decent treatment of the prisoners of war that the non-Muslim prisoners-of-war testified that their Muslim captors gave them a good diet while they contented themselves with a poor fare and provided them with camel mounts but themselves walked on foot. Did any people in any period of world history treat the belligerent enemy any better? In so far as equitable and just treatment of the enemy is concerned, the Holy Qur'ān lays down in this behalf [Al-Mā'idah]:9] "Under no circumstances should the enmity of a people prevent you from rendering justice and equitable treatment. Do ye justice to the enemy in any case, for, this is the demand of righteousness." It is a pity that the world has failed to value this glorious teaching.





Writings of the Promised Messiah

Pledge of initiation

The members of my Jamaat should not be pleased with the mere verbal expression of faith; they should act in complete accordance with their pledge of initiation. They should bring about a change from the core of their heart. God the Almighty cannot be pleased with just having the knowledge of various aspects of Religion. If you do not bring about a change in your heart, then it will be correct to say that there is no difference between you and the others (who have not joined the Jamaat). If you display mischief, fraud and slackness, you will be ruined earlier than the others. Everybody should carry his load and act according to his pledge. Nothing can be said as to how long a man is to live. Maulvi Abdul Karim has passed away. Every Friday we have to offer the janaza (funeral prayer) of some one. Now is the time for you to do whatever you have to. When death approaches, there is nothing that can postpone it. He who does good deeds before the time of his death approaches, it is hoped that he will be purified.

You should struggle hard for a change of your self. Supplicate during the prayer; you should give charity and do every other good deed that lies in your power. With all these things you should try to join the people of the category who are mentioned in the verse: "Wallazeena Jaahadoo Feena". The sick person goes to the physician, takes the medicine, purges himself, removes a little of his blood, applies fomentation and thus tries to be relieved of his sickness. Likewise you should try all you can to remove your spiritual sickness; you should not do so only with the word of the mouth; you should struggle hard for it. All the methods that God has prescribed should be put into practice. Be charitable; go out to the secluded places; if you have to go on a journey, do go on that journey. There are some people who go about distributing money to the children in the hope that the unseen might be disclosed to them; but when the hearts are sealed, such things cannot avail anything. God the Almighty likes the people who strive (for a change for the better), for, he who does so can hope for hitting the target. *(Malfoozat Vol. 8, pg. 118)*

"To take bai'at means handing over your life to Almighty Allah. It means, 'Today we have sold our life to Almighty Allah.' It is wrong to say that by treading in the path of Allah anybody would ultimately suffer a loss. The truthful can never be in a state of loss. Only he who is false—i.e., who, for worldly gain, breaks the pledge that he has made with Almighty Allah— suffers loss. One who commits such an action because of the fear of the world should remember that at the time of his death no ruler or king of this world would come to procure his release. He has to present himself to the Judge of all the judges, Who will enquire of him, 'Why did you not honour Me?' Therefore, it is essential for all the believers to believe in Allah, Who is the King of the heavens and earth and to make a true repentance".

(Malfuzat, vol. 7, pp. 29–30)

From Ludhiana, the Promised Messiah peace be upon him published another announcement, on March 4th 1889, explaining the aims and objectives of bai'at. He said: "This system of bai'at has been established solely to gather a group of the righteous people in a Jama'at so that a weighty group of the righteous people should make a holy impact on the world. The unity of these righteous people should be a source of blessings, grandeur, and positive results for Islam. The blessings of being united on one creed may enable them to perform noble and righteous services for the sake of Islam. They may not be lazy, stingy, and useless Muslims; nor should they be like the unworthy ones who have done great damage to Islam

Continue on to page 9

Hazrat Khalifatul Masih V ﷺ
Explains what is Bai'at



The first question is: What is Bai'at? To explain it, I will quote some ahadith of the Holy Prophet Muhammad ﷺ and sayings of the Promised Messiah ﷺ. The Promised Messiah ﷺ, says: Bai'at truly means "to sell oneself; its blessings and impact are based on that condition. Just as a seed is sown into the ground, its original condition is that the hand of the farmer has sown it, but it is not known what will happen to it. If the seed is of a good quality and possesses the capacity to grow, then with the grace of Allah the Almighty, and as a consequence of the work done by the farmer, it grows until one grain turns into a thousand grains. Similarly, the person taking Bai'at has to first adopt lowliness and humility and has to distance himself from his ego and selfishness. Then that person becomes fit for growth. But he who continues to hold on to his ego, along with taking Bai'at, will never receive any grace".
(Malfuzat, vol. 6, p. 173)

Bai'at Means Handing Over One's Life to Almighty Allah. The Promised Messiah ﷺ, further says: "To take Bai'at means handing over your life to Almighty Allah. It means, 'Today we have sold our life to Almighty Allah.' It is wrong to say that by treading in the path of Allah anybody would ultimately suffer a loss. The truthful can never be in a state of loss. Only he who is false—i.e., who, for worldly gain, breaks the pledge that he has made with Almighty Allah— suffers loss. One who commits such an action because of the fear of the world should remember that at the time of his death no ruler or king of this world would come to procure his release. He has to present himself to the Judge of all the judges, who will enquire of him, 'Why did you not honour Me?' Therefore, it is essential for all the believers to believe in Allah, Who is the King of the heavens and earth and to make a true repentance".
(Malfuzat, vol. 7, pp. 29–30)

These sayings of the Promised Messiah ﷺ make it very obvious what Bai'at is. If each one of us recognises that, 'My person does not now belong to me; I now have to abide by all injunctions of Almighty Allah under all circumstances and have to follow them faithfully, and make all acts of mine subservient to the pleasure of Allah, that would be a summary of the ten conditions of Bai'at.

I will now present a few ahadith in which the subject of Bai'at is treated in different ways. 'A'idhullah Bin 'Abdullah narrates that: 'Ubadah Bin As-Samit ؓ was among the Companions who joined the battle of Badr and also took part in Bai'at at 'Aqabah. 'Ubadah Bin As-Samit ؓ told 'A'idhullah Bin 'Abdullah that the Holy Prophet ﷺ said at the time when a group of his Companions were around him: Come and take a Bai'at upon the condition that you will not associate anything with Allah, nor will you steal, nor will you commit adultery, nor will you kill your children, nor will you slander, nor will you disobey me in anything good I ask you to do. So anyone of you who will prove true to this pledge of Bai'at, his reward is with Almighty Allah. Whoever falls short of fulfiling this pledge and suffers a loss in this world, his loss will become expiation for him. And he who falls short of fulfilling this pledge of Bai'at, and Almighty Allah covers his faults, his affair is with Almighty Allah; if He wills, He may punish him, and if He wills, He may forgive him.' *(Sahih Al-Bukhari, Kitabu Manaqibil Ansari, Babu Wufudil Ansari Ilan-Nabiyyi Bi Makkata Wa Bai'atil 'Aqabah)*

True Christianity and how it leads to Islam

By Aminullah Khan, (Part II)

ASCENSION

The Bible does not approve the idea that Jesus ascended to heaven. There is a strong possibility that some words were changed when the gospels were written very many years after Jesus. There is also the possibility that after the incident of crucifixion the disciples might have used some phraseology having dual meaning, so that people would not know that Jesus was living, and would not try again to kill him. It is possible that later followers might not have understood this phraseology and were led to misrepresent the fact. Jesus had prophesied that he would go to the lost sheep of the house of Israel and guide them.
"But he answered and said, I am not sent but unto the lost sheep of the house of Israel".
(Matthew 15:24)
According to the gospel of St John, Jesus tells of his objective and determination. "And other sheep I have, which are not of this fold. Them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd".
(John 10:16)
It is a historical fact that these "lost Sheep" had gone to Kashmir which is in the continent of Asia. If Jesus had ascended to heaven, he could not have gone to the lost Israelites and would have failed in his heavenly task. But he did not ascend to heaven. He went to Kashmir and conveyed his prophetic message to the Israelites in that area.
Jesus admittedly was born of a woman, holy Mary, and the Bible says: "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven".
(John 3:13)
This shows that Jesus could not have ascended to heaven, as he was born on earth and did not descend from heaven. This matter of rising to heaven is not reported about Jesus only. Enoch and Elijah are also said to have had a similar experience. Concerning Enoch, the Bible says:
"By faith Enoch was translated that he should not see death; and was not found because God had translated him: for before his translation he had this testimony, that he pleased God".
(Hebrews 11:5)
We read about Elijah: "And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven".
(II Kings 2:11)
The presence of such statements, concerning other holy persons, shows that there is no reason why Jesus should be distinguished from other prophets in this respect. But, the fact remains that no one ascends to heaven physically: "And no man hath ascended up to heaven, but he that came down from heaven"
(John 3:13)

JESUS DID NOT DIE ON THE CROSS

Jesus did not die on the cross, and he was saved from the humiliation of death on the cross. The Bible says:"he that is hanged is accursed of God".
(Deuteronomy 21:23)
Almighty God did work to save his beloved prophet from an accursed death on the cross. Jesus fervently prayed that the cup of death on the cross be removed. He said: "O my Father, if it be possible, let this cup pass from me".
(Matthew 26:39
The Bible further informs us that these supplications were heard and accepted: "Who in the days of flesh when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he suffered".
(Hebrews 5:7)
Jesus had predicted to give the sign of Jonas: "But he answered and said unto them, an evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: "For as Jonas was three days and three nights in a whale's belly; so shall the Son of man be three days and three nights in the heart of the earth".
(Matthew 12:39-40)
For the sign to be similar to that of Jonas, Jesus must have been alive in the sepulchre after the incident of crucifixion.

Jesus was alive when he was being taken off from the cross. A soldier pierced his side with a spear and blood and water came out which normally indicates life. The Bible says: "But one of the soldiers with a spear pierced his side and forthwith came there blood and water".
(John 19:34)
Jesus met his disciples after crucifixion and assured them of his life. "And after eight days again his disciples were within and Thomas with them then came Jesus, the doors being shut and stood in the midst, and said, 'Peace be unto you'. Then saith he to Thomas, "Reach hither thy finger, and behold my hands, and reach hither thy hand and thrust into my side and be not faithless, but believing".
(John 20:26, 27)
Jesus was sent to "the lost sheep of the house of Israel" *(Matthew 15:24)* as he himself declared. It is historically proven that these lost Israelites had migrated to different eastern countries. Jesus in fulfilment of his heavenly mission went to the lost Israelites and conveyed his prophetic message. In Kashmir, he died a natural honourable death. His tomb, even today can be visited in Srinagar, Kashmir.

THE SECOND ADVENT OF JESUS

Whenever there is a prophecy of the second advent of a prophet, it means that another prophet will be raised in the spirit and power of the prophet sent earlier. Jesus himself explained this point in the case of Elijah: "And his disciples asked him, saying, "Why then say the scribes that Elias must first come?' 'But I say unto you, Elias is come already, and they knew him not, but have done him whatsoever they listed. Likewise shall the son of man suffer of them'.
"Then the disciples understood that he spake unto them of John the Baptist".
(Matthew 17:10-13
Thus Jesus declared that the prophecy of the second advent of Elijah was fulfilled in the person of John the Baptist. In the same way the prophecy of the second advent of Jesus should be understood to imply that a holy person would be raised in the spirit and power of Jesus.

HADHRAT AHMAD

In this age of moral and spiritual deterioration, world tension and conflicts - God, out of His infinite grace and mercy, raised a Holy Person, Hazrat Mirza Ghulam Ahmad of Qadian, India, in the attributive position of Jesus. His objective: to heal the morally sick, to enliven the spiritually dead, and to create a living relationship between man and his Maker. The world had been waiting anxiously for the Promised Prophet, the Promised Messiah or the Promised Mahdi. He claimed that it was he who's coming and appearance was predicted by the prophets of great religions. He proved his claim through numerous signs. At the age of forty he received the revelations, pure words from the Living God, and in 1891 A.D. he claimed to be the Promised Messiah.
Hadhrat Ahmad, who lived from 1835 to 1908, showed thousands of miracles which are quite beyond the power of any human being. The beauty of his character, the acceptance of his prayers and magnificence of his signs were unique.
The Bible presents a criterion of a prophet: "But the prophet, who shall presume to speak a word in my name, which I have not commanded him to speak or that shall speak in the name of other gods, even that prophet shall die".
(Deuteronomy 18:20
The words, "that prophet shall die", can mean that a false claimant of revelation will not die a natural death, or that his movement will not flourish, since all true prophets are known to have passed away, including Moses, who mentioned this standard of judgment.
Hadhrat Ahmad continued to convey his divine revelations (Tazkirah) for about thirty years, died a natural death and his movement has been progressing throughout the world.
The Promised Messiah, Hadhrat Ahmad, also emphasized that it is inconceivable that an acknowledged truthful and Holy Person, who may have spent a considerable part of his life-time among his people, could turn out to be an imposter and a liar. Very confidently, he said: "You cannot accuse me of fabricating a lie, or falsehood or deceit in my life preceding my claims, lest you may think that one who is used to lying may have done the same now. Which of you can find any fault with anything in my life? It is God's grace that from the very first, He guarded me against evil and made me lead a pious life". *(Tazkiratush-Shahadatain p. 62)*
This indeed was a claim of great courage. No one could raise his finger to point out any evil and no one could accept his challenge.
The acceptance of prayers has been recognized

as another important criterion by the Bible: "We know that God heareth not sinners, but if any man be a worshipper of God, and doeth His Will, him He heareth".

(John 9:31)

The Promised Messiah, Hazrat Ahmad, wrote in one of his books: "Let us select some sick people and allot them between us and try to heal them by prayer. Then you will see that God will accept my prayers and will heal my patients, but my opponents shall fail".

(Arbaeen No.3, p. 17)

And he tells of his accepted prayers thus: "I have been given the blessing of abundant acceptance of prayers. There is none who can rival this. I can swear that about thirty thousand of my prayers have been heard and I can provide proof of it".

(Zarurat-ul Imam p. 22)

Thousands of people experienced the acceptance of, and received benefit from, his prayers. Undoubtedly this also was a great heavenly proof in his favour.

Miracles have been earmarked by the Bible as denoting heavenly approval. Peter once said in his sermon: "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs which God did by him".

(Acts 2:22)

Thousands of miracles concerning the health, the life, or the death of certain persons were performed by the Promised Messiah. He challenged with the offers of rewards to anyone who would reply to his arguments, and openly challenged his opponents to compete with him in prayers. Out of his thousands of miracles one which the United States has witnessed, is briefly mentioned here.

A MIRACLE OF HADHRAT AHMAD

During the life of the Promised Messiah, Hadhrat Ahmad, a person named Dr Alexander Dowie founded Zion City, near Chicago. He established a great church and claimed to be the Elijah. He said he had come to destroy Islam before the second advent of Jesus. The Promised Messiah, on the other hand, claimed that the purpose of his advent was to remove doubts concerning Islam and to spread its message. In short, both claimed to be God-appointed, while pursuing contradictory objectives. It is obvious that one must have been an imposter. The Promised Messiah challenged Dr Dowie in 1902 and repeated this challenge in 1903:"I am about seventy years of age, while Dr Dowie (as he himself states) is about fifty-five and thus, as compared with me, is still a young man. But since the matter is not to be settled by age, I do not care about this great disparity in years. The whole matter rests in the hands of Him, Who is the Lord of heaven and earth and Judge over all judges. He will decide in favour of the true claimant.

"Though he may try as hard as he can to flee from the death which awaits him, yet his flight from such a contest will be nothing less than death to him; calamity will certainly overtake his Zion, for he must bear the consequences either of the acceptance of the challenge or its refusal".

(The New Commercial Adviser of New York)

This challenge was published in several English and American papers Dr Dowie did not reply. The American papers questioned his silence. In 1903 he responded in his own paper, thus: "There is Muhammadan Messiah in India who has repeatedly written to me that Jesus Christ lies buried in Kashmir, and people ask me why I do not answer him. Do you imagine that I shall reply to such gnats and flies? If I were to put down my feet on them I would crush out their lives. I give them a chance to fly away and live".

But, as predicted by the Promised Messiah the hour of decision was destined, he accepted the challenge or not, death hovered over the imposter. Dr Dowie, who used to live like a prince suffered the pangs of a deserted and miserable life. His followers forsook him. His wife and son condemned him for having a hypocritical dual character for he publicly denounced and forbade wine, while in privacy he imbibed of it habitually. He was attacked by paralysis, and his feet, which he had said tauntingly, could crush the Promised Messiah, were themselves staggered and disabled.

The American papers commented on this great event. The "Dunville Gazette" pointed out its accuracy: "Ahmad and his adherents may be pardoned for taking some credit for the accuracy with which the prophecy was fulfilled a few months ago".

(The Dunville Gazette, June 7, 1907)

The "Truth Seeker" of New York remarked at the grandeur of the fulfilment:"The Qadian man predicted that if Dowie accepted the challenge, 'he shall leave the world before my eyes with great

sorrow and torment'. If Dowie declined, the Mirza said, 'the end would only be deferred; death awaited him just the same, and calamity will soon overtake Zion.

This was the Grand Prophecy: Zion should fall and Dowie die before Ahmad. It appeared to be a risky step for the Promised Messiah to defy the restored Elijah to an endurance test, for the challenger was by 15 years the older man of the two, and odds, in a land of plagues and religious fanatics were against him, as a survivor. But he won out".

(The "Truth Seeker" June 15, 1907)

The "Boston Herald", wrote about the victory of Hadhrat Ahmad:"Dowie died with his friends fallen away from him and his fortune dwindled. He suffered from paralysis and insanity. He died a miserable death, with Zion City torn and frayed by internal dissensions. Mirza comes forward frankly and states that he had won his challenge".

(The "Boston Herald", June 23, 1907)

This wonderful work of the Living God, on one hand, provides a strong proof of His existence and power, and on the other, it establishes the truthfulness of Hazrat Ahmad.

CONCLUSION

In conclusion, we reiterate that it is Islam which exposes the true teachings of Jesus Christ. Islam is an embodiment of the complete, final and universal form of the message which Jesus had prophesied. The Holy Quran, the holy scripture of Islam, is the intact and pure word of God, in which we can trust with full confidence. By enjoining belief in all prophets, Islam invites the world to a common platform of unity, love, brotherhood and peace. Islam stands for the true honour of Jesus. Through Islam alone will be recognized the true exalted position of Jesus, about whom the Promised Messiah Hadhrat Ahmad said:"That I do not hold in esteem the Messiah, son of Mary, only a mischief monger and imposter would say that".

(Kishti-i-Nooh p. 16)

And "We regard the righteous Messiah holy, exhalted and pure, who neither claimed to be God nor His son and who foretold the coming of Muhammad the chosen (peace and blessings of God be on him) and believed in him".

(Faiz-i-Maseeh p. 13)

Article Continuation from Page 4

because of their discord and disunity; nor such as have vitiated Islam's beautiful countenance with their unholy conditions; nor should they be like those heedless dervishes and hermits who have no awareness. A special Prayer made to seek guidance from Allah before making an important decision of what Islam needs, nor have any sympathy for their brothers, nor have any enthusiasm to do good deeds for humanity. Rather, they should be such sympathisers of the nation that they should become a refuge for the poor and fathers for the orphans. In the service of Islam, they should be willing to sacrifice themselves like one overpowered with love. All their efforts should be devoted to spread Islam's blessings throughout the world so that a pure fountain of the love of Allah and sympathy for humanity may flow from every heart and, being combined in one place, should look like a flowing river.... Almighty Allah desires to manifest His Glory and demonstrate His Omnipotence through this group, and then He desires to grant it further progress so that the world may be filled with the love of Allah, true repentance, purity, true goodness, peace, reconciliation, and sympathy for mankind.

This group will be a special group of Allah, and He will grant them power through His Own Spirit, and He will safeguard them from unholy life, and He will bring about a pure change in their life. As He has promised in His holy glad tidings, He will increase this group tremendously and thousands of the truthful will join it. He Himself will irrigate it and make it prosper until its numbers and blessings will be a source of marvel for all who see. Like a lamp placed high, they will spread their light on all sides of the world, and they will be considered an example of the blessings of Islam. Allah will grant all kinds of blessings to the perfect followers of this Movement, and He will grant them victory over all others. Up to the Day of Judgement, there will be people among them who will be granted divine acceptance and succour. This is what the Glorious God has desired; He is All-Powerful and does what He desires. All strength and power belong to Him".

(Majmu'ah Ishtiharat, vol. 1, pp. 196-198)

EXISTENCE OF GOD

Dr Rafi Ahmed, Ph. D

Introduction

There is a raging yet lively debate [1,2,3,4,5,6] going on between atheists and theists over the existence of God – which is a sign of a healthy and invigorating intellectual spirit. Hadhrat Khalifatul-Masih II, may Allah be pleased with him, wrote, in his book, Hasti-Bari-Tala [7]: "If people believe in God on hearsay or declare a belief in God to avoid a debate, then this will not guarantee their salvation. ... Therefore, it is of great importance that considerable thought be given to the question of the existence of God."

A discussion about God's existence should start with the acknowledgement that the burden of proof lies with the theists, that is, with those who believe in God. There are some questions that puzzle most reflective people: How did the laws of nature come to be? How did the universe come into existence? And how did life as a phenomenon originate from nonlife?

Let us consider the Kalam cosmological argument [8] for the existence of God, a method of argument developed by medieval Muslim logicians and popularized in the West by philosopher William Craig. Given that an observable universe exists, there are three possibilities: First, the universe always existed. Second, the universe created itself. Third, an all-powerful and all-knowing transcendent being, which we call God, created it. Let us examine them one by one.

Eternal Universe

Consider the possibility of an eternal universe, a universe that existed for ever. But the second Law of Thermodynamics and the theory of entropy preclude this possibility. If the universe really had existed for an infinitely long period of time, its entropy, the measure of its molecular disorder, would have reached its maximal value; that is, the universe would have suffered a "heat death" [9,10]. The fact that the universe has not yet died in this fashion implies that it cannot have endured for all eternity.

Origin of the Universe

As long as the universe could be conveniently thought of without an end and without a beginning, it remained easy to see its existence as a self-explanatory brute fact and perhaps there was not much need to postulate something else that produced it.

But the big-bang theory radically changed the situation.

The big bang [5, 11] is a widely-accepted theory of the origin of the universe. According to this theory, more than fourteen billions years ago, the universe emerged from a highly compressed and extremely hot state and then it rapidly cooled down and expanded.

The big bang theory is considered a cornerstone of modern cosmology. The big bang theory provides a moment at the origin of the universe when creation could have occurred. At the origin, we encounter a point that physicists call a singularity, at which neither space nor time exists – at that point the laws of physics break down.

If the universe had a beginning, it became entirely sensible, almost inevitable, to ask what produced this beginning. Therefore, the idea of the origin of the universe with a singularity implying a role of God in its creation did not sit well with many atheistic scientists [14].

Bondi and Hoyle came up with a steady state theory, in an attempt to explain the expansion of the universe in a way that would not require the universe to have had a beginning. But this theory was readily discarded, as it did not correspond to the observational data. Stephen Hawking, professor of mathematics at Cambridge University, and James Hartle proposed a theory, where the universe has no boundary either in space or in time, that is, it has neither beginning nor end. In his book, A Brief History of Time [12], Hawking then asked if there was any place for a creator any more. There are several problems with Hawking's theory. Hawking's solution uses imaginary time, which is invoked to stipulate imaginary universes. It remains an extremely speculative theory with little chance of experimental verification.

Fine Tuning of the Universe

The universe with all its laws appears to be

delicately balanced and fine-tuned [9, 17] to produce human life. Physicists call this finding the anthropic principle. Many of the basic features of the universe are, in essence, determined by the values that are assigned to the fundamental constants and the initial conditions at the beginning of the universe. 3

Hawking [12] wrote that if the rate of expansion one second after the big bang had been smaller by even one part in a hundred thousand trillion, the universe would have re-collapsed before it reached its present size. If the rate of expansion has been slightly higher, then the galaxies would have never formed. In the anthropic principle, the theist sees a purposeful design, the handiwork of God. The atheist looks upon it as a very lucky coincidence where humans exist in a universe with the right parameters to ponder over the mystery of their existence. But the odds of life appearing in the universe are so infinitesimal, so incredibly small that we need a rational explanation of how something this unlikely could take place.

Multiple Universes

Consequently, many atheists, in desperation, have fled to the second explanation: multiple universes [9, 15] – actually, infinity of universes. The uniqueness and fine tuning of our universe is dismissed by claiming that it is but one among countless universes. In one version of this phantasmagoric theory, universes are springing up, as if there was no tomorrow. But please don't ask where and how. So what is the empirical evidence for oscillating and parallel and multiple universes? There is none. Steven Weinberg shared the Nobel Prize with Dr Abdul Salam. Weinberg is one of the greatest physicists of our time and he is also a prominent atheist. Even he admits that the theories of multiple universes "are very speculative ideas ... without any experimental support" [15]. In my view, the atheists have invented a complicated set of circumstances to circumvent a much more obvious solution. They seem to abolish one seemingly unobservable God by making up an infinite number of unobservable substitutes, which rightfully belong to the Hollywood genre of science fantasy movies.

Laws of Nature

All these models of multi-universes or Hawking's boundary-less universe originating out of a collapsing black hole require pre-existing laws of physics. And no one has an explanation [14] for how these grand laws of physics came into existence. Who devised the code? Who wrote the majestic multi-variable differential equations? And who provided the solutions to the equations? Indeed the question can be posed in a deeper way. How can inanimate fundamental particles obey instructions or abide by grand mathematical rules? How can the universe operate without a sustainer? 4

The atheist viewpoint cannot explain the profound lawfulness of nature itself. Paul Davies, a mathematical physicist, writes [9], "If the divine underpinning of the laws is removed, their existence becomes a deep mystery."

Creation of the Creator

Richard Dawkins, an evolutionary biologist and professor of public understanding of science at Oxford, in his recent book, The God Delusion [1], makes a concerted attack against theism and asks if the universe needed a creator, then what about God? Who created God?

Dawkins presents this question as if it was the mother of all arguments against the theistic position. Hadhrat Khalifatul Masih II, in "Hasti Bari Tala" [7] refers to a hadith that predicts a time to come when atheistic people will use this question as an argument against the existence of God. Let us examine this question a little more deeply. We find that it points to the limitation of inductive reasoning.

The question simply does not apply to the Prime Cause, which is, by definition, uncreated. The atheists are reduced to denying the first proposition – that is, everything that has a beginning does not necessarily have a cause and thus the universe simply is. Now, either an immeasurably intelligent mind, an all-powerful being, an agent that exists beyond time and space created the universe or the universe, with neither mind nor consciousness, with neither will nor intelligence, first devised the grand laws of nature and then created itself out of absolute nothingness. Take your pick: God or universe. Which is the better candidate to be the Prime Cause? Which is the more rational and intellectually satisfying alternative?

The Unity of Source

Another argument in favor of God's existence is the establishment of the unity of source – that is,

the fact that the authors of the Holy Quran and the universe are the same. The Quran says: Do not the disbelievers see that the skies and the earth were a closed-up mass, and then We clove them asunder? And we made every living thing from water. Will they not believe? [21:31]

This verse alludes to the origin of the universe as envisioned by the big bang theory. Creation of life from water is also a well-established scientific fact. What is quite striking about this verse is that it challenges the disbelievers or atheists and raises the fundamental questions of the origins of the universe and of life – which happen to be the two of the most hotly debated topics today [1,2,4,5,6].

Hadhrat Khalifatul-Masih IV, may Allah be pleased with him, in his book, Revelation, Rationality, Knowledge and Truth [10], gives many examples of Quranic verses that refer to scientific facts that have only been recently discovered.

Darwinian Evolution

Let us briefly look at the theory of Darwinian evolution, which is erroneously seen by many as evidence against the existence of God. Dawkins, in his book The Blind Watchmaker [3] noted that it was very difficult to be an atheist before Darwinian Theory of evolution came along. It should be emphasized that the Darwinian Theory [6,16,17] presupposes the existence of the molecular machinery of cell and the genetic material of RNA and DNA for it to work upon.

The theory of evolution cannot provide any explanation for the origin of life or for the genetic material. We recognize [10] the fact that fossils show emergence of life forms over a period of millions of years in a progressive manner from relatively simple to the increasingly complex. But linked to these observations is a hypothesis of common descent with modification and of the Darwinian process of random mutation and natural selection, which is seen as the only creative force behind life in all its myriad variety. That is where we tend to be skeptical, since definite evolutionary pathways of any organism are still missing [16]. The scientists who question Darwinism are still in a minority, but there is a growing scientific dissent.

Recently, one hundred eminent religious and non-religious scientists from diverse fields made a public declaration [19] that they "are skeptical of the claims for the ability of random mutation and natural selection to account for the complexity of life" and that "careful examination of the evidence for Darwinian theory should be encouraged." Hadhrat Khalifatul Masih IV expressed similar skepticism [10] about the Darwinian Theory in his book, Revelation, Rationality, Knowledge and Truth.

God of the Gaps

Allow me to comment upon a common misconception. The atheists say that theists often use "God of the gap" strategy [1,2,3] and invoke God to explain the remaining gaps in the scientific knowledge. If a gap in the current knowledge is found, it is assumed that a God, by default, must fill in. But gaps shrink as science advances and the God of the gaps is threatened with eventually having nowhere to live.

But is that really true? Let me give you one example. Ernst Haeckel was a renowned 19th century evolutionary biologist. He, like many of his contemporaries, believed that a cell was a "simple little lump of protoplasm" [16] and advocated the theory of spontaneous generation of life. In the last fifty years, the science of molecular biology has made [6] tremendous progress. Now we understand that the cell is a molecular machine far more complex in its structure and functionality than anything yet devised by the human mind [6]. A spontaneous generation of the cell is thus considered inconceivable. These advancements have not deposed God from anywhere. Quite the contrary, many of the greatest discoveries of the twentieth century have established God more firmly in the intellectual discourse [5,6].

Reason for the Rejection of God

Let us look briefly at the reason behind atheism. Most atheists are intelligent, thoughtful and sincere people. This poses the nagging question as to why there is such disbelief and such persistent rejection on the part of those who should know better. In my view, their rejection of the existence of God has very little to do with scientific enterprise, although scientific enterprise remains essentially agnostic.

The things that make people reject God arise from the human condition: Free will under divine omniscience, creation of evil by a God of virtue, belief in eternal damnation, human suffering inflicted by a God of Mercy [1,2,15]. Perhaps the primary reason for rejecting God and religion is religion itself. The atheistic scientist is justified in despising religious dogmas and scriptures that

imply a God whose grandeur does not match up to the grandeur of the universe he knows.

When superstitious folktales, seclusion and marginalization of women, arcane theology, inane ritualism, and dogmas of intolerance and irrationality are attributed to the author of this grand and lofty universe, atheism is a natural consequence. Examples of diabolic acts committed by Muslims and non-Muslims in the name of religion abound. But in a lighter vein, Steven Weinberg captured the problem succinctly; he writes, "Good people will do good things and bad people will do bad things, but for good people to do bad things – that takes religion." [13]

Experiencing God

Perhaps the final and ultimate evidence for the existence of God comes from the personal experience of divine signs. The Promised Messiah, on whom be peace, says [20]: "Search for God is a difficult matter. Observation of the heavens and the earth and reflection of the perfect orderliness of the universe only leads to the conclusion that the universe should have a creator, yet it is not a proof that such a Creator exists. There is a difference between ought to be and is. The first duty of a person, therefore, is to acquire certainty with regard to the existence of God ... How can this certainty be acquired? It cannot be acquired through mere stories. It cannot be acquired through mere arguments. The only way to acquiring certainty is to experience God by having conversation with Him or by witnessing His extraordinary signs."

Conclusion

I would like to conclude by reiterating a simple truth that is part of our deepest conviction. Advancement of science reveals the intricacy of the universe and the grandeur of the divine design and reinforces the fact that in the workings of the universe there is sign for those who reflect. The Holy Quran says: "He is Allah, the Originator, the Creator, The Designer. His are the most beautiful names. All that is in the Heavens and the earth glorifies Him. And He is the Mighty, the Wise." [59:25]

In the end, as is in the beginning, all true praise is for Allah alone.

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Understanding the Nature of Jesus is Always a Heresy

"How Jesus became a God"

By Zia Shah

Epigraph

The Originator of the heavens and the earth! How can He have a son when He has no consort, and when He has created everything and has knowledge of all things?

Such is Allah, your Lord. There is no God but He, the Creator of all things, so worship Him. And He is Guardian over everything. *(Al Quran 6:102-103)*

Jesus is perfect man and fully divine according to the official Christian doctrine.

This is beyond the comprehension of a Muslim or a Jew. How can a man made of 46 chromosomes, proteins, fats and carbohydrates, someone who is flesh and bones, can also be the Transcendental God, who is beyond time, space and matter, at the same time?

This is precisely the reason, why the Muslims and the Jews are not Christians.

The irony is that even though a faithful Christian can profess and claim on blind faith that Jesus is perfect man and fully divine, but, the moment he or she tries to comprehend and grasp this alleged reality, he or she is no longer a faithful Christian and instantaneously becomes a heretic.

I will introduce you to at least four of them from history, in this article.

Apollinaris was born in 315 and was too young to be present in the Council of Nicaea, which was held in 325, when Nicene Creed was developed and agreed upon by 318 present. But, as he grew, he became friends with Athanasius, who had a prominent role in the Council and rose quickly through the ranks and became bishop of Laodicea, in Syria. He became a strong supporter of the 'orthodoxy' and fully embraced the Nicene Creed, which excluded Arian's teachings of Jesus, being a subordinate God.

In his zeal to defend Nicene Creed, Apollinaris was consumed with the question of how Jesus could be God and human at the same time. If Jesus was a man-god or a god-man hybrid, then was a part of him God and another part of him a man?

Prof. Bart Ehrman, an American New Testament scholar, currently the James A. Gray Distinguished Professor of Religious Studies at the University of North Carolina at Chapel Hill, explains in his recent book, How Jesus Became God: The Exaltation of a Jewish Preacher from Galilee: Like others at his time, Apollinaris appears to have understood that humans are made up of three parts: the body; the 'lower soul,' which is the root of our emotions and passions; and the 'upper soul,' which is our faculty of reason with which we understand the world. Apollinaris evidently maintained that in Jesus Christ, the pre-existent divine Logos replaced the upper soul, so his reason was completely divine. And so, God and human are united and at one — there is only one person, Christ — but they are united because in the man Jesus, God had a part and a human had a part. [1]

In other words, Apollinarius' eagerness to emphasize the deity of Jesus and the unity of his person led him so far as to deny the existence of a rational human soul in Christ's human nature, this being replaced in him by the Logos, so that his body was a glorified and spiritualized form of humanity.

Apollinaris attempts to rationalize and understand nature of Jesus could not drive a consensus, as a consensus is not possible around an absurdity, except under duress.

It was alleged that the Apollinarian approach implied docetism, that if the Godhood without constraint swayed the manhood there was no possibility of real human probation or of real advance in Christ's manhood. The position was accordingly condemned by several synods and in particular by that of Constantinople (381).

However, some of Apollinarius rhetoric did stick. He made a lasting contribution to orthodox theology in declaring that Christ was consubstantial (of one substance) with the Father as regarding his divinity and consubstantial with us as regarding his humanity. This formula, which originated with Apollinarius, later became official orthodox doctrine.

Apollinaris was also one of the first to claim that God suffered and died on the cross, a claim which received immediate condemnation but later became acceptable in orthodox theology.

Additionally, the condemnation of his position did not prevent him from having a considerable

following, which after his death divided into two sects, the more conservative taking its name (Vitalians) from Vitalis, the Apollinarist claimant to the see of Antioch, the other (Polemeans) adding the further assertion that the two natures were so blended that even the body of Christ was a fit object of adoration. The Apollinarian christology, along with Eutychianism, persisted in what was later the radically anti-Nestorianmonophysite school.

Encyclopedia Britannica nicely summarizes, Apollinaris for us: Apollinaris The Younger, Latin Apollinarius (born c. 310—died c. 390), bishop of Laodicea who developed the heretical position concerning the nature of Christ called Apollinarianism. ...

Apollinaris denied the existence in Christ of a rational human soul, a position he took to combat Arianism. Excommunicated from the church for his views, Apollinaris was readmitted but in 346 excommunicated a second time. Nevertheless the Nicene congregation at Laodicea chose him as bishop (c. 361).

Just like Apollinaris, Marcellus also had the audacity to try to comprehend the nature of Jesus and he had a similar fate of becoming a heretic.

Marcellus of Ancyra (died c. 374 C.E.) was one of the bishops present at the Councils of Ancyra and of Nicaea. He was a strong opponent of Arianism, but was accused of adopting the opposite extreme of modified Sabellianism.

He realized that the decisions leading to the creed of Nicea left considerable room for development, especially on the question of how Christ-who was co eternal and equal with God-actually related to the Father. Were Christ and the Father two separate but equal beings, or hypostases (a term that now meant something like "person" or "individual entity")?

Sabellianism (also known as modalism, modalistic monarchianism, or modal monarchism) is the non-trinitarian belief that the Heavenly Father, Resurrected Son and Holy Spirit are different modes or aspects of one monadic God, as perceived by the believer, rather than three distinct persons within the Godhead.

The term Sabellianism comes from Sabellius, a theologian and priest from the 3rd century. Modalism differs from Unitarianism by accepting the Nicean doctrine that Jesus is fully God.

Marcellus did not want to be a modalist.

Prof. Bart Ehrman explains: Marcellus fully realized that a modalist view could no longer be accepted. But was there some way to preserve the oneness, the unity, of the godhead without falling into the trap of Sabellius and others like him, so that no one could charge the Christians of having more than one God?

Marcellus's solution was to say that there was only one hypostasis, who was Father, Son, and Holy Spirit. In his view, the Christ and the Spirit were eternal with God, but only because they were resident within him from back into eternity and came forth from the Father for the purposes of salvation. In fact, before Christ came forth from God-when he was resident within him-he was not yet the Son; he could be the Son only when he came forth at the incarnation. And so before that time he was the Word of God, within the Father. Moreover, on the basis of his interpretation of 1 Corinthians 15:24-28, which says that at "the end" of all things, Christ will "hand over the kingdom to God the Father," Marcellus maintained that Christ's kingdom was not eternal. Ultimately, God the Father is all sovereign; Christ will deliver his kingdom to the Father; and then he will return to be resident within him.

This view obviously toed the line on the major Christological issues of the second, third, and early fourth centuries. Christ was God, he became man, and he was only one person. And it was not a modalist view. But other church leaders thought it sounded too much like modalism and condemned it as a heresy. The matter was discussed and finally decided at the Council of Constantinople in 381. That is when the line was introduced into the Nicene Creed that is still said today, that "his [Christ's] kingdom shall have no end." This line was added to demonstrate the theological rejection of the views of Marcellus. Other church leaders disagreed with this rejection. And so the debates continued.[2]

A few years after the Council of Nicaea (in 325) Marcellus wrote a book against Asterius the Sophist, a prominent figure in the party which supported Arius. In this work (only fragments of which survive), he was accused of maintaining that the Trinity of persons in the Godhead was but a transitory dispensation. According to the surviving fragments, God was originally only One Being (hypostasis), but at the creation of the universe the Word or Logos went out from the Father and was God's Activity in the world. This Logos became incarnate in Christ and was thus

constituted Image of God. The Holy Ghost likewise went forth as third Divine Personality from the Father and from Christ according to John 20:22. At the consummation of all things, however (I Corinthians 15:28), Christ will return to the Father and the Godhead be again an absolute Unity.

Despite him being one of the delegates, at the Council of Nicaea, Marcellus was condemned by a council of his enemies and expelled from his see, though he was able to return there to live quietly with a small congregation in the last years of his life.

Let us move on and find our third 'heretic.'

The term, "the mother of God." was in wide use, for mother Mary, by the time of Nestorius in the early fifth century, but he came to object to it, publicly. What were his views and what happened to Nestorius is well described by Prof. Bart Ehrman:

In Nestorius's view, to call Mary the mother of God sounded too much like Apollinarianism-that Mary gave birth to a human being who had the Logos of God within him instead of a human soul. Nestorius believed that Christ was fully human, not partially so, and also that Christ was fully God, not partially so. Moreover, the divine and the human cannot intermingle, since they are different essences. Both the divine and the human were present in Christ at the incarnation.

In stressing this view that Christ was both fully God and fully human, Nestorius came to be seen as someone who wanted to argue that Christ was two different persons, one divine and one human-with his human element tightly embracing the divine so that they stood in a unity (much like a "marriage of souls"). But by this time orthodox Christians had long maintained that Christ was just one person. In the end, Nestorius's enemies attacked this "two-person" Christology by arguing that it divided Christ and thereby made him a "mere man" rather than some kind of "divine man." As a result, Nestorius and his views were condemned by Pope Celestine in 430 and by the ecumenical Council of Ephesus in 431.[3]

Our fourth and the final heretic for today, is none other than Arius himself, without whose presence the Nicene Creed could not have been articulated or even superficially understood.

Arius (Ancient Greek: Ἄρειος, AD 250 or 256–336) was An ascetic Christian presbyter of Libyan origins, andpriest in Alexandria, Egypt, of the church of Baucalis.[1] His teachings about the nature of the Godhead, which emphasized the Father's divinity over the Son,[2] and his opposition to Trinitarian Christology, made him a primary topic of the First Council of Nicea, convened by Roman Emperor Constantine in AD 325.

After Emperor Licinius and Emperor Constantine legalized and formalized the Christianity of the time in the Roman Empire, the newly recognized catholic Church sought to unify and clarify its theology. Trinitarian Christians, including Athanasius, used Arius and Arianism as epithets to describe those who disagreed with their doctrine of co-equal Trinitarianism, a Christology representing God the Father and Son (Jesus of Nazareth) as "of one essence" (consubstantial) and coeternal.

Although virtually all positive writings on Arius' theology have been suppressed or destroyed, negative writings describe Arius' theology as one in which there was a time before the Son of God, when only God the Father-existed. Despite concerted opposition, 'Arian', or non-trinitarian Christian churches persisted throughout Europe, the Middle East, and North Africa, and also in various Gothic and Germanic kingdoms, until suppressed by military conquest or voluntary royal conversion between the fifth and seventh centuries.

Although "Arianism" suggests that Arius was the originator of the teaching that bears his name, the debate over the Son's precise relationship to the Father did not begin with him. This subject had been discussed for decades before his advent; Arius merely intensified the controversy and carried it to a Church-wide audience, where other "Arians" such as Eusebius of Nicomedia (who was not Eusebius of Caesarea, although they lived in the same period) proved much more influential in the long run. In fact, some later "Arians" disavowed the name, claiming not to have been familiar with the man or his specific teachings.[3][4] However, because the conflict between Arius and his foes brought the issue to the theological forefront, the doctrine he proclaimed—though not originated—is generally labelled as "his".

Prof. Bart Ehrman has done justice to him in his recent book, How Jesus Became God: The Exaltation of a Jewish Preacher from Galilee:

Arius's interpretation was one that may well have been acceptable in the theological climate of orthodox Christianity during the century or so before his day, but by the early fourth century it

proved to be highly controversial. He, like other interpreters, understood the Wisdom of God to be the same as the Word of God and the Son of God-that is, the pre-existent divine Christ who was with God at the beginning of the creation. But in Arius's opinion, Christ had not always existed. He had come into existence at some point in the remote past before the creation. Originally, God had existed alone, and the Son of God came into existence only later. He was, after all, "begotten" by God, and that implied-to Arius and others who were like-minded-that before he was begotten, he did not yet exist. One further implication of this view is that God the Father had not always been the Father; instead, he became the Father only when he begot his Son.

In Arius's view, everything except for God himself had a beginning. Only God is "without beginning." And this means that Christ-the Word (Logos) of God-is not fully God in the way that God is. He was created in God's own image by God himself; and so Christ bears the title God, but he is not the "true" God. Only God himself is. Christ's divine nature was derived from the Father; he came into being at some point before the universe was made, and so he is a creation or creature of God. In short, Christ was a kind of second-tier God, subordinate to God and inferior to God in every respect.

As we have seen, Christological views such as this were not merely academic exercises but were connected at a deep level with Christian worship. For Arius and his followers it was indeed right to worship Christ. But was Christ to be worshiped as one who was on a par with God the Father? Their answer was clear and straightforward: absolutely not. It is the Father who is above all things, even the Son, by an infinite degree.[4]

Over the centuries the Church has condemned every attempt to oppose or even rationalize the Nicene Creed, and called it a heresy. We have seen at least four examples here.

The Christian apologists have occasionally conceded that Trinity or nature of Jesus is a mystery, which cannot be understood. The more honest and rational among the Christian apologists, have yielded even more.

Søren Aabye Kierkegaard

Søren Aabye Kierkegaard confessed, the quagmire between Christianity and rationality, in no uncertain terms:

It is not the business of any Christian writer or preacher to dilute Christianity to suit the general educated public. The doctrine of the incarnation was to the Jews a stumbling block and to the Greeks foolishness, and so will it always be, for the doctrine not only transcends reason; it the paradox par excellence; and it can be affirmed only by faith, with passionate inwardness and interest. The substitution of reason for faith means the death of Christianity.

The Nicene Creed is indeed a collection of paradoxes. If you are a Christian and believe it, I am afraid, you are a heretic, for believing in paradoxes, as God is All Knowing and cannot be contradictory.

On the contrary, if you do not believe in the Nicene Creed, then you have gone against the orthodoxy and you are again a heretic.

Only way out of this quagmire seems to be to become a Unitarian Christian, a Jew or a Muslim.

This is what is meant by the following verse of the Holy Quran: Say, 'O People of the Book! come to a word equal between us and you — that we worship none but Allah, and that we associate no partner with Him, and that some of us take not others for Lords beside Allah.' But if they turn away, then say, 'Bear witness that we have submitted to God.' (Al Quran 3:65)

I believe, all attempts at trying to understand the dual nature of Jesus, perfect man and fully divine, are bound to lead to heresy of one kind or another or contradictions. If I have over stated my case, I would invite Christian apologists to explain the dual nature, in the comment section or endorse my humble attempt at explaining the Christian doctrine.

In summary, an apple cannot be a rock and a monkey at the same time, likewise, a man cannot be God at the same time.

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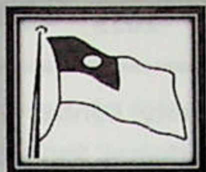
4. *Prof. Bart Ehrman. How Jesus Became God: The Exaltation of a Jewish Preacher from Galilee. Harper One, 2014. Pages 340-341.*

Cardiff Mosque

Responsibility to fund the construction of Cardiff Mosque is entrusted to Majlis Ansarullah UK. All Ansar are requested to be a part of this blessed project.

JazakAllah

بسم الله الرحمن الرحيم



Tabligh Newsletter

Majlis Ansarullah UK

March - April 2015

LONDON REGION

Activities Summary - March & April 2015						
Villages Visits	Stalls Organized	Guests Visited at Stalls	Leaflets Distributed	Q&A / Exhibition held	Guest at Q&A / Exhibition	Ansār Participated (Times)
45	149	2019	12654	4	142	433

Majlis Fazl Mosque

Exemplary Tabligh Session at Vine Hall, East Molesey - 8th March, 2015.

By the grace of Allah Almighty, Majlis Fazl Mosque conducted an exemplary session at East Molesey village under the caption **"STOP THE CrISIS"**.

The above session started under the chairmanship of Zaeem-e-Aala, London Region with the recitation of Holy Qur'an along with translation in English. This followed an eloquent speech by Maulana Mansoor Clark, in which he mentioned various misconceptions about Islam and the ways to stop the global wave of terrorism.



A view of the stage

The missionary elaborated the beautiful teachings of Islam by quoting verses from the Holy Qur'an, "There is no compulsion in the religion". He stated how at present Islam is misrepresented in the media with clear bias and the intention to lead masses astray which is creating societal unrest. It gives a chance to the fanatics to do nefarious activities in the name of Islam to tarnish the religion's name. In reality, Islam is the promoter of peace, an advocate for freedom of speech and promotes the sanctity of life.

He presented various instances from the life of our beloved Prophet Muhammad ﷺ showing his unique behaviour towards not only mankind but also the manner in which he extended his kindness towards animals. He ﷺ taught his followers to respect all other religions and on one occasion, himself stood up as a sign of respect for the passing funeral of a deceased Jew.



Presentation of a gift to the Mayor

Mr Mansoor Clark also cited an event where Prophet Muhammad ﷺ had permitted to a group of Christians who came from Najran to visit him to worship in the Masjid-e-Nabawi (Mosque of the Prophet). This is the best example of religious tolerance by the Founder of Islam ﷺ. He also talked about the extremely barbaric attitude exhibited by the people of the city of Ta'if which resulted into serious injuries to the Holy Prophet ﷺ. An angel then appeared and asked him if he would allow him to crush the people of Ta'if between the mountains. The Holy Prophet

Muhammad ﷺ replied in negation, saying that he wished their future generations would one day accept Islam.

He also stated how early Muslims were persecuted and tortured by the people of Makkah who used to tie their legs to two camels tearing apart their bodies by pushing the beast in opposite directions. Muslims suffered such horrific persecutions for many years and eventually, the Holy Prophet Muhammad ﷺ migrated to Madina. After 10 years, when the Holy Prophet Muhammad ﷺ conquered Makkah with 10,000 followers, he ﷺ gave unconditional pardon to everybody and did not take any revenge despite holding absolute power over his tormentors. History could not present such a unique model of tolerance and forgiveness.

Mr Mansoor Clarke introduced Aḥmadiyyat, a sect which promotes peace in society by simply following the footsteps of the Holy Prophet ﷺ. The very objective of Aḥmadiyyat is to foster harmony in society by constructing mosques, holding peace symposiums and engaging in charitable work. He described how the spiritual Supreme Head of Ahmadiyya Community is endeavouring on forums such as Capitol Hill, European Parliament, House of Lords and symposiums to bridge the gap between various sections of society. He also described the charitable work of the Ahmadiyya community who are building nurseries, hospitals, schools, water pumps and modern villages in Africa.

The Mayor of Elm Bridge, Mr. Fairbank addressed the audience and commended the peace efforts by Ahmadiyya Jama'at.

Q&A Session at Saint Paul Community Centre, Southfields – 22nd March, 2015.

Majlis Fazl Mosque held the second Tabligh Session at Saint Paul Community Centre. Thirty non-Ahmadi guests (local residents) including a Parish Vicar attended the session. The Session was chaired by Ch. Rafiq Ahmad Javaid, Naib Sadr. Maulana Khalid Imran delivered a short speech on the true teachings of Islam affirming Islam being totally against the present day wave of terrorism by the so-called Muslims.

Following above, the interactive discussion session with some guests occurred who pronounced that the media is misrepresenting Islamic teachings while Islam factually is an outright peaceful religion. The session ended with silent prayer.

Majlis Putney

Q&A / Exhibition in Horsley Village Hall – 12th April, 2015.

An exhibition along with Q&A session was arranged at the Horsley village hall by the eye-catching banner of "**STOP THE CrISIS**".

The session started with the recitation of the Holy Qur'an along with translation in English.



A view of the proceedings of the event

This was followed by a presentation on the main topic of ISIS referring various addresses by the Supreme Head of Ahmadiyya Community at Capitol Hill, European Parliament, Peace Symposiums along with his letters to world leaders and also from his book, 'World Crisis and the Pathway to Peace' by the Missionary. The guests were then invited for their questions which were satisfactorily answered evident by the rapturous applaud by them after each answer. The session concluded by silent prayer with offering

the guests to join the silent prayer in their own way, if they so desire.

The fervour interest was shown by the guests who continued their questions during refreshment. The guests acknowledged this to be a very useful gathering which has boosted their understanding towards Islam and eliminated their misunderstandings. By the grace of Allah almighty, 24 non-muslim guests attended the event including doctors, professor, teachers, church representatives and the social workers.

This is our humble submission for the fulfilment of the message: ***"I Shall Cause Thy Message to Reach the Corners of the Earth"***.

BAITUL FUTUH REGION

Summary of March & April 2015						
Villages Visits	Stalls Organized	Guests Visited at Stalls	Leaflets Distributed	Q&A / Exhibition held	Guest at Q&A / Exhibition	Ansār Participated (Times)
14	39	811	3756	1	10	84

Majlis Carshalton

Afternoon Tea - 14th April, 2015.

A member of Majlis Carshalton, Mr Naveed-uz-Zafar invited his neighbours at Afternoon Tea session. The programme was aimed for two hours but because of the curiosity/passion shown by the guests, it continued for four hours. One guest commented, "This is the first time someone is telling me about Islam with such patience. My previous experiences were not good. I found Muslims so rude and rigid about their religion that no one should dare to ask them anything. I am feeling that I was trapped in a shell you had opened up my mind".

www.lifeofmuhammad.org.uk

Majlis Walton

Breakfast Coffee Morning - 19th April, 2015.

A member of Majlis Walton, Mr Shahbaz Ahmad Bajwa invited 10 neighbours to attend a coffee morning session at his residence. The session was also attended by Ch. Kaleemullah Anjum Zaeem-e-Aala BF, Mr Shakil Ahmad Butt Qaid Tabligh, Mr Abdul Wadood Khan Naib Qaid Tabligh and Mr Aftab Ahmad, Zaeem Ansarullah Walton.

The session continued for more than two hours and the general discussion covered topics relating to politics, Humanity First and Baitul Futuh Mosque. A brief but comprehensive introduction to Aḥmadiyyat in Islam was presented. Guests were invited to join the upcoming Charity Walk on 31st May to which their response was affirmative.

Majlis Morden South

Breakfast Coffee Morning - 23th April, 2015

It was attended by **10** guests coming from English, Italian and Sri Lankan origin. In the beginning, the participants introduced themselves to each other while the guests were excited since this was the first ever event to sit together as neighbours. The session continued for two and a half hour.



A view of Breakfast Coffee Morning by Majlis Morden South

The harmonious atmosphere prevailed there since the Ahmadis living in this locality keep themselves close to the neighbours and always offer help to them wherever/whenever the need so arises. This loving attitude is also shown on the eve of Christmas or other events.



Mr Nasir of Majlis Baitul Futuh East, presenting a book to a visitor

Majlis Kingston

Breakfast Coffee Morning- 25th April, 2015

Mr Nadeem Khan arranged a Breakfast Coffee Morning at his house for which invitations were distributed among the neighbours.

A proper gazebo was set up in front garden for this purpose. The event was successful as one could observe a congenial atmosphere was all around.



A view of Breakfast Coffee Morning by Majlis Kingston



Majlis New Malden

Afternoon Tea - 25th April, 2015.

Thirty two guests attended the event. The guests were happy and enjoyed the opportunity to sit with their neighbours and get familiarize with one another. One guest mentioned that he had been living there since 1960 yet he was acquainted with few people in his neighbourhood.



A view of Breakfast Coffee Morning by Majlis New Malden

A photograph of Hadhrat Promised Messiah علیہ السلام and a programme on MTA paved the way for an introduction of the Jama'at. This followed a meaningful discussion about Islam-Aḥmadiyyat and the concept of Jihad in Islam. One of the guests promised to join Charity Walk the upcoming event.

BAITUL NOOR REGION

Summary of March & April 2015						
Villages Visits	Stalls Organized	Guests Visited at Stalls	Leaflets Distributed	Q&A / Exhibition held	Guest at Q&A / Exhibition	Ansār Participated (Times)
15	78	739	6081	2	60	166



Majlis Upper Mitchem

Open Discussion Session: How to get rid off Sin - 7th March, 2015.

Majlis Ansarullah, Baitul Noor Region arranged a series of discussion programmes with Christian brothers and sisters since the start of this year.

Majlis Upper Mitcham organized an Open Discussion Session on the topic ***'HOW TO GET RID FROM SINS'*** at Baptist Church Hall Mitcham Lane, Mitcham.

The basic and fundamental premise of Christianity is that the sin of Adam and Eve is inherently transferred from generation to generation.

Sacrifice offered by Jesus Christ is the only remedy to eradicate the sin from human beings.

Maulana Naseem Ahmad Bajwa, the missionary, presented the Quranic viewpoint that sincere repentance, seeking forgiveness from Allah Almighty along with doing good deeds are the means to achieve salvation.

The Q&A session continued for more than one hour. The programme was very interesting, informative and faith inspiring. 20 Christian brothers and 30 Ahmadis participated.

Majlis Deer Park

Open Discussion Session: Death of Jesus - 11th April, 2015.

Majlis Deer Park organized an Open Discussion Session on "Death of Jesus" at Baptist Church Hall, Mitcham lane in Mitcham.

Maulana Raja Burhan Ahmad, missionary represented Jama'at Ahmadiyya while respected Khan Sahib, Minister of the Church was from Christian side. Raja Burhan Ahmad sahib presented the evidence from Qur'an as well as Bible that the life of Jesus was saved from the Cross after which he migrated to Kashmir (India) to gather the lost sheep of Israel. These arguments are very logical and powerful based on references from Qur'an and Bible.



A group photo of the participants with Regional Missionary

The general perception there prevailed was that Christian side could not provide satisfactory explanation particularly to a question, "Were the prayers of Jesus heard or not?" According to Hebrew Chapter 5:7, the prayers of Jesus were heard and he should have been saved from the death.

Twenty-two Christian brothers / sisters and **Twenty-six** Ahmadis joined the programme. The guests took keen interest in the proceedings. Dinner was served at the end.

EAST REGION

Summary of March & April 2015						
Villages Visits	Stalls Organized	Guests Visited at Stalls	Leaflets Distributed	Q&A / Exhibition held	Guest at Q&A / Exhibition	Ansār Participated (Times)
12	36	1322	3583	3	184	44

Majlis Newham

Peace Exhibition - 7th February, 2015.

Majlis Newham arranged a Peace Exhibition at Baitul Ahad Mosque, Newham.

Regional Nazim welcomed the guests and Mr Safeer Ahmad Zartasht, Missionary gave a brief introduction of the Jama'at and the Promised Messiah علیہ السلام. He also condemned the recent terror attacks in France as well as stressed Islam is a peaceful and peace-loving religion and had nothing to do with the terrorist activities being committed in its name. **Forty-eight** non-Ahmadi guests including Stephen Timms, MP for Newham, local councillors, Church leaders and members of the general public attended the session.

The guests visited the exhibition where display boards, pop-up banners, showing various endeavours by Jama'at and translations of The Holy Qur'an in different languages were present. The books, Life of Muhammad ﷺ, World Crisis and the Pathway to Peace, and other Jama'at literature were presented to guests.

Mr Abdul Wadood Khan, Naib Qaid Tabligh, UK attended the event as representative from Markaz. The Newham Recorder also covered the event.

Newham Recorder

Home News Sport Entertainment What's On Festivals Contact us

Newham Muslims want to show 'love for all' with exhibition



General Election
17:09:46:08

Event report as appeared in the local newspaper

Majlis North London

Peace Exhibition - 7th March, 2015.

By the grace of Allah Almighty, Majlis North London organized a Peace Exhibition session on the subject, **"STOP THE CrISIS"** at Tring Community Centre. **Sixty** non-Ahmadi guests including **two** Mayors participated in the event which was chaired by Regional Nazim. Mr Safeer Khan, Missionary delivered a very informative speech.



Guests on Q&A / Exhibition, Tring Town Council

We received following feedback from Claire Hill, Deputy Clerk Tring Town Council:-

"I am writing on behalf of Tring Town Mayor, Cllr Stephen Hearn and all Cllrs that attended the Peace Exhibition at the Silk Mill Community Centre in Tring on the 7th of March 2015.

The exhibition was very enlightening and Cllrs felt that they had most certainly learnt a considerable more about the Muslim faith and more understanding that is necessary in this current climate when many non-Muslims are not fully aware of the faith, and how a minority have put negativity on those who are peaceful individuals following the Muslim faith.

A suggestion would be to perhaps enter all the schools in the area and give a presentation and perhaps distribute leaflets to young people so they have a better and clearer understanding of what being a Muslim means and about your faith. These are purely suggestions.

Majlis Havering

Peace Exhibition - 21st March, 2015.

By the grace of Allah Almighty, Majlis Havering arranged a Peace Exhibition session under the caption **"STOP THE CrISIS"**. **Fifty-nine** non-Ahmadi guests including **three** ex-Mayors and the Chairman County Council attended the session.



A group photo with the lady Mayor

HERTFORDSHIRE REGION

Summary of March & April 2015						
Villages Visits	Stalls Organized	Guests Visited at Stalls	Leaflets Distributed	Q&A / Exhibition held	Guest at Q&A / Exhibition	Ansār Participated (Times)
4	3	40	2980	0	0	19


Presentation of a leaflet Majlis Luton

ISLAMABAD REGION

Summary of March & April 2015						
Villages Visits	Stalls Organized	Guests Visited at Stalls	Leaflets Distributed	Q&A / Exhibition held	Guest at Q&A / Exhibition	Ansār Participated (Times)
11	20	318	752	0	0	47



Tabligh Stall by Majlis Islamabad



A visitor happily posing after receiving the book

Send your reports, suggestions & comments to:

tabligh@ansar.org.uk



Discussion at Tabligh stall by Majlis Oxford

MIDDLESEX REGION

Summary of March & April 2015						
Villages Visits	Stalls Organized	Guests Visited at Stalls	Leaflets Distributed	Q&A / Exhibition held	Guest at Q&A / Exhibition	Ansār Participated (Times)
1	10	53	90	0	0	66


A guest going through the Holy Qur'an at Tabligh stall by Majlis Hounslow


Discussion at Tabligh Stall Majlis Hounslow

www.ukmuslimsforpeace.com

MIDLANDS REGION

Summary of March & April 2015						
Villages Visits	Stalls Organized	Guests Visited at Stalls	Leaflets Distributed	Q&A / Exhibition held	Guest at Q&A / Exhibition	Ansār Participated (Times)
11	25	338	1325	2	37	72

Majlis Burton



Tabligh stall by Majlis Burton



A visitor holding books at Tabligh stall



Discussion at Tabligh Stall

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NORTH EAST REGION

Summary of March & April 2015						
Villages Visits	Stalls Organized	Guests Visited at Stalls	Leaflets Distributed	Q&A / Exhibition held	Guest at Q&A / Exhibition	Ansār Participated (Times)
4	21	5539	8323	7	229	68

Majlis Ansarullah, Newcastle

Cheque Presentation- 25th March, 2015

Sunderland is an important port city in the North East of England about 14 miles away from the nearest Majlis Ansarullah, Newcastle.

Mr Mustjab Khokhar contacted the Mayor of Sunderland, Councillor Stuart Porthouse regarding the donation of £500 to his chosen charities which he accepted delightfully. The Mayor invited Ansar delegation to the Civic Centre in Sunderland. The Ansar delegation was comprised of Mr Mustjab Khokhar - Naib Nazim of North East Region, Ch. Munawar Ahmad, Zaeem Ansarullah-Newcastle and Mr Arif Ahmad - Coordinator for cheque presentation and Maulana Tahir Selby-Missionary. The donation was given to the following charities of Sunderland picked by the Mayor for the charities i.e. NSPCC Child-line, Action on Dementia, and AGE UK.

During meeting, an informal discussion happened over the charity and fund raising efforts of Jama'at Ahmadiyya and its auxiliary organizations like Majlis Ansarullah.

The Mayor mentioned the scarce presence of Muslims in the Sunderland area and showed his pleasure to meet Muslims in such a positive environment. The Mayor had already spoken to the Mayors of Durham and Hartlepool (who were already presented with cheques from Majlis Ansarullah) and thus he was familiar with the Ahmadiyya community. He has also been invited to visit Hartlepool Mosque.

In addition to the donation, Mr and Mrs Mayor were also presented with copies of the books, 'Life of Muhammad ﷺ & World Crisis and The Pathway to Peace'. A set of the both books with a brief introduction regarding activities of Majlis Ansarullah were presented to **75** councillors.



Mr Arif Ahmad, Mr Mustjab Khokhar, Maulana Tahir Selby, Missionary and Ch. Munawar Ahmad presenting Cheque to Mayor and Mayoress of Sunderland



Members of North-East Majlis Ansarullah UK presenting a gift to Mayor and Mayoress of Sunderland

Majlis Scunthorpe and Leeds

Cheque Presentation - 30th March, 2015.

Selby town falls in North Yorkshire with the historic Abbey some 30 miles from the nearest Majlis Scunthorpe and Leeds.

Mr Arif Ahmad, Coordinator for cheque presentation for the North, contacted the Mayor of Selby, Councillor Rosie Corrigan. The Mayor invited Ansar delegation to Selby Town Hall prior to start of full Council meeting. The Deputy Mayor, Councillor Gavin Harding MBE also attended the event.

The Ansar delegation comprised of Dr. Muzaffar Chaudhry, Regional Nazim-North East Region, Dr Mudassir Awan, Scunthorpe Majlis and Mr Arif Ahmad and a Lajna member who contributed flowers and chocolates as a gesture of goodwill.



Dr Mudassar Awan sb, Dr Muzzafar Chaudhray sb and Mr Arif Ahmad presenting a Cheque to Mayor of Selby



Mr Arif Ahmad presenting a copy of the Holy Qur'an to Mayor of Selby

The Deputy Mayor also spoke about his charitable work for which he was awarded a MBE.

The delegation presented a cheque for £500 along with Holy Qur'an and the books, Life of Muhammad ﷺ and World Crisis and the Pathway to Peace. Copies of the above books together with a brief note mentioning the activities of Majlis Ansarullah were also handed over for the other **18** Councillors of Selby.

Notably, the above-said event was also covered by a local newspaper, "The Selby Times" along with a brief interview of our members. In addition, a brief article about the event under the headline, **'Cash boost for local carers'** appeared in the above newspaper on 9th April 2015.

NORTH WEST REGION

Summary of March & April 2015						
Villages Visits	Stalls Organized	Guests Visited at Stalls	Leaflets Distributed	Q&A / Exhibition held	Guest at Q&A / Exhibition	Ansãr Participated (Times)
10	23	294	3084	2	100	80

Majlis North West

Regional Tabligh Day - 15th March, 2015

By the grace of Allah Almighty, Majlis Ansarullah North West Region organized a "Tabligh Day" throughout its 10 Majalis where **fifty-three** Ansãr participated.

Majlis Blackburn

Majlis Blackburn contacted the site manager of Clitheroe Collectors Market who kindly gave permission to hold the Tabligh Stall there. **Twenty three** people visited the stall. The books, 'Life of Muhammad ﷺ and World Crisis and the Pathway to Peace' were picked by a few visitors. One non-Muslim couple said that they had already visited the stall two weeks ago and commended that Jama'at was promoting peace through the distribution of books, 'Life of Muhammad ﷺ and the World Crisis and the Pathway to peace' stressed its need. Three visitors dropped money into the Humanity First bucket.

Majlis Liverpool

Fifteen persons visited the Tabligh stall in Liverpool City Centre. Jama'at literature along with the books, Life of Muhammad ﷺ & World Crisis and the Pathway to Peace were given to visitors.

In addition to the above, the Majlis also organized a door-to-door leafleting in **seven** areas of Liverpool.

Majlis Manchester West

A Tabligh stall was arranged at the village Boothstown in Lancashire. In addition to the above, Majlis Ansarullah Manchester West also organized two stalls in Manchester City Centre. **Eleven** persons visited the stalls that resulted in the successful distribution of the books 'Life of Muhammad ﷺ' and World Crisis and the Pathway to Peace' and other literature. **Nine** members participated in these events.



A Tabligh stall

Majlis Manchester East

A Tabligh Day was organised by setting up two stalls at Arndale Shopping Centre. Assorted Jama'at literature including the book Life of Muhammad ﷺ was distributed to the visitors.

Majlis Manchester South

Two Tabligh stalls were arranged at different locations in Piccadilly for the distribution of Jama'at literature and the books, 'Life of Muhammad ﷺ and World Crisis and the Pathway to Peace'. **Thirty five** persons visited the stalls. One new contact was established.

Majlis Manchester North

Two Tabligh stalls were arranged in the heart of Manchester. The book, 'Life of Muhammad ﷺ' was distributed to the visitors.



A group photo with the visitors at Tabligh Stall

Majlis North Wales

The Majlis set up 3 Tabligh stalls for two days 14th and 15th March. Books, 'Life of Muhammad ﷺ & World Crisis and Pathway to Peace' were distributed.

Majlis Preston

A Tabligh Stall was set up where we distributed the miscellaneous Jama'at literature including the two books, 'Life of Muhammad ﷺ & World Crisis and the Pathway to Peace'.

Majlis Stockport

Two Ansar members distributed Jama'at leaflets/literature door to door in the villages Romiley & Disley.

Majlis Bolton

The Tabligh Stall was set up. Jama'at literature/leaflets along with the books, 'Life of Muhammad ﷺ & World Crisis and the Pathway to Peace' were distributed to the visitors.

SOUTH REGION

Summary of March & April 2015

Villages Visits	Stalls Organized	Guests Visited at Stalls	Leaflets Distributed	Q&A / Exhibition held	Guest at Q&A / Exhibition	Ansār Participated (Times)
9	96	2399	5458	5	126	94

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Majalis of South Region


Discussion with a lady visitor


A visitor reading the book "Life of Muhammad ﷺ"

SOUTH WEST REGION

Summary of March & April 2015

Villages Visits	Stalls Organized	Guests Visited at Stalls	Leaflets Distributed	Q&A / Exhibition held	Guest at Q&A / Exhibition	Ansār Participated (Times)
1	9	106	2111	0	0	44

Majlis Bristol & Cardiff

Tabligh Stall was set up at Wine Street, Bristol. The response of general public is summarised in following incidents.

- A young English boy while going through on-display literature showed his happiness & satisfaction over message of peace but said that Muslims normally do not act for peace but you are good.
- An old lady came to the stall and discussed about books. She was old resident of Bristol and was happy to see our efforts. She queried regarding number of our community members in Bristol. To our reply that there

are more than 100 Ahmadis living there for more than half decade she then questioned "Why I have never seen you and any stall like that before?"

- A Christian man came to the stall and said "I am a Christian but you are doing well. Best of Luck and Assalam-o-Alaikum".
- A Jewish young man appreciated the efforts of our beloved Hudhur ایدہ اللہ تعالیٰ بنصرہ العزیز for peace when we offered him 'World Crisis and the Pathway to Peace'. He said, "We are also struggling for peace and whole world needs that".



A visitor with the book "World Crisis and the Pathway to Peace" fromTabligh Stall at Cardiff



Discussion with a visitor at Tabligh Stall, Majlis Cardiff

- A British came to our stall and after reading titles of the book and little discussion with stall members, he happily said that "This effort is good and can bring good results for communities. My best wishes are with you".
- An old lady visited the stall and said that "I am a Christian but I like the way you are trying to educate people and I will pray for you. Best of luck".
- A Muslim man from Syria came to our stall and said that "This message should be given to Arab countries then it can stop the crisis there".
- A Muslim man came to our stall and discussed about the books. He took two copies of books and said that "I do not know English but I will share it with my friends because I think I should also help you to spread this message of peace".



Majlis Bristol


Discussion with a lady visitor at Tabligh stall, Majlis Bristol

SCOTLAND REGION

Summary of March & April 2015

Villages Visits	Stalls Organized	Guests Visited at Stalls	Leaflets Distributed	Q&A / Exhibition held	Guest at Q&A / Exhibition	Ansār Participated (Times)
2	2	300	652	0	0	10

Tabligh Newsletter Team

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Design & Setup	Munir Ahmad Raja	Add Qaid
English & Urdu Reports	Rafiq Ahmad	Naib Qaid

Please send tabligh events reports

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